

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For ST. ANTHONY'S MESSENGER.)

St. Peter Claver, S. J.

"Slave of the slaves," self-called wert thou,
O noble soul, the lepers' friend ;
Thy gentle touch upon the brow
Of countless negroes oft did lend
To them of charity a share,
Like that which spurred thy ev'ry deed,
And made thy life a constant pray'r
Whose object was the suff'rer's need.

For labor always is a pray'r,
And thy devotion had no end ;
Till life was closed thou well didst bear
The title of the "Negro's Friend."
We are not called to work like thine,—
In other fields our duty lies,
But need we all a grace divine
That we from selfishness may rise.

—Amadeus, O. S. F.

The Tertiaries' Corner.

IN the Rule of the Third Order no mention is made of any examination of conscience except in a general way. The general examination is, of course, sufficient for the Tertiary as far as any obligation goes; but if he be in earnest about his spiritual progress, he will not stop there; he will also make a *particular* examination every day.

This particular examination, which is highly recommended by all masters in the spiritual life, is usually directed against the besetting sin. Each of us has his besetting sin, that is to say, a sin which he commits more frequently than any other, which is generally the result of temperament and which is the "reverse of the medal" even in best natures. That sin is practically the cause of nearly all our sins, of the greater part of the venial sins which we commit; it is the most real, the most serious obstacle to our progress in the way of perfection.

As Christians you are called to sanctity. Be mindful of the words of Christ: "Be you therefore perfect, as also your Heavenly Father is perfect." But in your case, as Tertiaries, the obligation is yet greater than for others. You are, as the Gospel says, leaven mingled with the mass to make it ferment. God wishes you to be in the world to sanctify the world; you should be the light of this world, which is sunk in darkness; you should be the salt of the earth. Besides, we might say with St. Theresa, since Our Lord has so many enemies and so few friends, is it not fitting that those who do love Him should try to love Him still more? Now, you will show that you love God by making the grace of the Third Order bear fruit, and you will make it bear fruit, if you are earnest about your perfection, whatever be the state of life in which divine Providence has placed you. But it is impossible to succeed in the work of perfecting yourselves without a serious fight against your predominant passion, which is, as we have said, the fruitful source of the greater number of our imperfections.

No one can fight against his predominant passion without first knowing what it is. Do you want to know the truth about this, and to find out exactly your weak spot, of which the devil is so well able to take advantage either to tempt you to mortal sin or to make you commit venial sin, or to fill your soul with uneasiness and thus sow with imperfections every one of your acts, at the expense of God's glory and of your neighbor's edification? Beg of God by short and fervent petitions to make known to you your besetting sin; ask your spiritual Father also, the grace of whose calling enables him to read your inmost heart. Ask your own conscience, study your character, call to

mind what sin you most frequently bring to the tribunal of penance, observe on what point you are most sensitive. If you make use of this means and are actuated by an earnest desire to know yourself, God will not allow you to make any mistake in the discovery of what is the greatest obstacle to your perfection.

1. Once you have identified your besetting sin, you must fight against it. And you must fight against it, *first of all,—practically.* There is nothing more practical, however, than the *particular examination* of conscience, which ought to deal chiefly with your besetting sin, or else with the virtue of which you stand most in need. Let us suppose that you are fighting against *self-love*; you must see, then, to what extent self-love has animated your thoughts, your words and your actions, and even what omissions self-love may have prompted. If we have found our besetting sin after a careful examination, we should make a good act of contrition and impose on ourselves some practical penance, more or less severe, according to the gravity and number of our faults.

2. You must fight against your predominant passion *from a supernatural point of view.* Many pious people are more vexed at seeming imperfect in the eyes of others than they are at having grieved the heart of God. Let us suppose, for instance, that you are *hot-tempered*; you cannot say a word of reprimand, justly or unjustly, without adding a great deal more than you ought to bring forth; almost everything you do is marred by your uncontrolled impulsiveness and by your hasty way of acting, so that in your quiet moments of introspection your first feeling is one of vexation with yourself, a feeling of shame at the thought of that personal perfection which you would wish to shine in you in all its beauty, but which you know to be quite spoilt in the eyes of others by your old imperfections which, it may be, increase rather than diminish; you must take good care, else your behavior and your efforts will be nothing but a *refinement of self-love.*

3. You should fight against your besetting sin with a *calm humility.* St. Francis de Sales once wrote to a pious soul: "It is not possible that you should so soon obtain the mastery over your soul and have it so thoroughly in hand from the first moment. Be satisfied if, from time to time, you gain some little victory over the passion which is your enemy. We must bear with others, but first of all it is necessary that we should bear with ourselves and be patient with our own imperfections. If you have been guilty of some little hasty act, humble yourself gently in God's presence and endeavor to keep your mind in perfect sweetness. Say to your soul: Now, you know we have made a false step; we must go on bravely and take more care what we are about."

4. You must fight *perseveringly* against your besetting sin. Speaking of self-love, the same Saint made the remark: "We shall be very

fortunate if it die a quarter of an hour before ourselves." "Love of self," Bossuet said, "sometimes succeeds in entirely extinguishing the love of God; but by the constitution of the justice of God in this life, love of God never succeeds in entirely extinguishing love of self."

You must never lay aside your armor, therefore, in the struggle against your ruling passion, which is always self-love in one or another of its many forms. Forget the efforts you have already made, and remember only those that you still have to make, as our Seraphic Father said to his brethren who were round him shortly before his death: "Until now we have done nothing; let us set to work." And we, too, must set to work!

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(For St. ANTHONY'S MESSENGER.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

91.) *Zuñi, continued.—Missionaries again among the Zuñis.—The Padres Pedro de Avila y Ayala and Juan Galdo.—Early life of Fray Pedro.—He comes to New Mexico.—Is made pastor of Hawaikuh.—A Navajo raid on Hawaikuh.—Flight of the Zuñis.—Fate of Bartolomé Cisneros.—Martyrdom of Fray Pedro.—Burning and sacking of the pueblo.—Finding of the body.—Transferring of the body to Halona.—The altar bell as instrument of execution.—Three dead lambs.—The image of the Blessed Virgin.—Interment of the martyred priest.—The end of Hawaikuh.—Its position in the ancient History of Zuñi.—Salient points of its past.*

OT until 1670, forty years after the killing of Fray Francisco de Letrado, do we again find resident priests among the Zuñis. At Hawaikuh, Fray Pedro de Avila y Ayala, and at Halona, Fray Juan Galdo. The first named was killed by the Navajos (or Apaches) on October 7, 1672. A somewhat more lengthy notice of his life and death will, therefore, be of interest.

The birthplace of Fray Pedro de Avila y Ayala is not known. We hear of him the first time in 1668, as a member of the province of Yucatan. In the just-mentioned year he came to the city of Mexico with the alms for the Holy Land, which had been collected in New Mexico, and of which he had been put in charge. Being very eager for the conversion of the natives and the salvation of souls, he begged his superior, the Very Rev. Hernando de la Rua, to be sent to the missions, which request was granted him.

Accordingly, he came to New Mexico in April, 1668, and was sent

at once to Hawaikuh. The pueblo of Hawaikuh was near the present summer village of the Zuñis, Ojo Caliente, or Hot Spring, a country bordering on that of the Navajos, for which reason it was frequently raided and ravished by these desert pirates. He labored much and hard among the Zuñis, and was apparently much loved by them.

On October 7, 1672, a war party of Navajos attacked the pueblo of Hawaikuh. Upon the approach of the dreaded enemy, the Zuñis fled in wild haste and made their escape, leaving the priest and a young Spaniard, Bartolomé Cisneros, alone in the village. When the Navajos entered the town and found the Indians all gone, they became furious with rage; a diligent search was instituted for someone upon whom they might slake their thirst for blood. Cisneros had hid himself, and since his name was never mentioned afterwards, his fate is unknown. In the church they found Fr. Pedro; he was holding in his hands and pressing to his bosom a crucifix and an image of Our Lady. The Indians seized him, violently dragged him forth, stripped him of his clothes, and cruelly put him to death at the foot of the cross, which stood in the church yard in front of the church. Then making a heap of the vestments, they burned them along with the church, and throwing into the flames the image of the Blessed Virgin, which the martyred priest had held in his arms, they, after sacking and firing the whole pueblo, and gathering together such booty as was handy, returned to the fastnesses of their own country.

The following day, Fr. Juan Galdo, pastor and guardian of the pueblo of Halona, went to Hawaikuh, having heard what transpired there. He found the body of Fr. Pedro, stripped, at the foot of the cross, and near him the altar-bell, bespattered with blood. The savages had made use of the altar bell as the instrument of his execution, having crushed his skull and beaten out his brains by striking him repeatedly over the head with it. He was covered by more than two hundred stones and arrows, and at his side lay three dead lambs. Vetancurt, referring to this circumstance, remarks that, just as those who go among the savages to preach the gospel are like lambs among wolves, so these lambs testify that the dead padre was as a lamb amid ravenous wolves. In the ashes of the church the image of the Blessed Virgin was found almost intact, which was also interpreted as a sign of how agreeable and precious was in the sight of God the death of His martyr.

On the next day after the finding of the body a large party of Zuñis was sent out from Halona, and transferred it with great pomp to their pueblo. With the most solemn rites possible under the circumstances, and in the presence of an immense concourse of Indians, the body was laid to rest in one of the ancient churches of Halona. The

Very Rev. Father Custodian, Fr. Nicolas Lopez, took down all the details of his death that could be gathered, and forwarded them to his superiors in Mexico.

The mission of La Concepcion de Hawaikuh was thenceforth abandoned, and the pueblo itself was inhabited by the Indians but for a few years. It was never afterwards occupied permanently. The Navajos had done their work thoroughly. It is said that the roof timbers of the chapel at Hawaikuh were later, about 1705, used for the roof of the old church at Zuñi. A portion of the adobe walls of the chapel were still standing in 1894, when the adobes were taken by the Zuñis living at Ojo Caliente and used in the construction of new houses.

Thus one more of the *Siete Ciudades de Cibola*, the Seven Cities of Cibola, was wiped out, not by the Spaniards, but by the Navajos. The name *Hawaikuh* is explained by F. W. Hodge, in "Handbook of American Indians," Vol. I, p. 539, as being derived from *hawe* (leaves) and *wiku* (gum). This pueblo occupies a very prominent position in the ancient history of Zuñi, and it may, therefore, be of some interest to sum up the salient points as mentioned in the course of these articles.

Situated about fifteen miles southwest of the present Zuñi, near the later-built summer village Ojo Caliente, it was regarded by the first Spanish explorers as the chief city of the Province of Cibola. It was the first city of the seven, sighted by Europeans; in 1539 Fray Marcos de Niza planted the emblem of Redemption on an adjacent hill and looked longingly down on the roofs of Hawaikuh, which he called Ahacus. Here was slain, in the same year, Estebanico, the negro guide of Fray Marcos and the former companion of Cabeza de Vaca, with his escort. In 1540 Don Francisco Vasquez de Coronado visited the pueblo, which he called Granada, with his vanguard, and as the inhabitants showed themselves hostile, stormed and took the city, while most of its people fled for safety to Ta-a-ya-lone, the colossal mesa rock east of the present Zuñi. Coronado counted two hundred houses in the town, his army camped there for some time, and he wrote his account of the expedition to the Viceroy Mendoza, August 15, 1540, at Hawaikuh. In 1629, at which time the pueblo contained about one hundred and ten houses, the Franciscans established a mission there, and had considerable success in gaining and Christianizing the natives.

In 1630 the Zuñis killed Fray Francisco de Letrado, and it is not known whether at Halona or at Hawaikuh. Finally, in 1672, as narrated above, the pueblo was furiously attacked by Navajos, some of the Zuñis and the missionary, Fray Pedro de Avila y Ayala, were killed, and the place so completely sacked that no subsequent effort was made to rebuild and inhabit it.

(For ST. ANTHONY'S MESSENGER.)

The Venerable Fr. Antonio Margil, O. F. M.

(By ESPERANZA.)

II. NOVITIATE.—PROFESSION.—CLASSICAL AND OTHER STUDIES.

NTONIO'S parents were delighted when they learned that he had decided to enter the religious state; for this they had asked him of God. Nor were the friars of the monastery less gratified. They had witnessed his blameless life and virtuous conduct, and confidently hoped that he would be a fervent religious. Antonio received the holy habit of St. Francis on April 22, 1673, at the monastery of the Crown of Christ, Valencia. The house possessed a thorn from the Crown of Christ, hence the name.

The biographers state, what would seem a matter of course, that the young novice was punctual in the religious exercises, constant in prayer, fervent in mortification, scrupulous in observing poverty, persistent in humility, and so willing to do any kind of work that he never appeared more happy than when he served in the kitchen, washed the dishes, swept the corridor, attended the sick, or cleaned the meanest vessels. In addition he practiced the most extraordinary penances. When the master of novices saw the novice so zealous in mortifying himself, like a wise and prudent director, he took occasion to mortify Antonio by means of those very penitential practices, in that he made his pupil sleep, eat, give up hairshirts and disciplines, lest self-will adulterate the virtues under the pretext of austerity. The young novice readily submitted to obedience, sacrificed his inclination, and allowed himself to be guided absolutely. The superiors at the end of the year judged him worthy to make his profession, and so on April 25, 1674, he pronounced the vows of perpetual obedience, chastity and poverty as Fray Antonio, the name which he had received in baptism, and which he chose to retain. It was and is customary for the novices in Spain and Mexico to choose another name on the day of their profession. Our young novice preferred to be known as Antonio, and as Fr. Antonio he passed through life.

The wise spiritual director now somewhat relaxed his hold upon the movements of the young cleric, in order that he might be free to follow his desire for perfection under the inspiration of the Holy Ghost. Antonio in nothing relaxed in his outward duties, but remained as punctual and faithful as before in a community which was among the most observant in Spain. In private, on the other hand, he resumed his extraordinary mortifications. On one occasion the watchful direc-

tor saw Antonio go to a tomb in the cemetery, raise the slab, and put his face to the opening in order to suffer the stench which must have come out. The director reproved him for this unwise and dangerous excess; but Antonio humbly replied that he only wanted his animal body to understand its nature.

At length Antonio was sent to the monastery of Denia in order to pursue his classical studies. He there missed the regularity of his novitiate, and therefore divided the time as follows: After attending Prime in the morning, he served all the holy Masses he could until it was time for class. After that he asked the other friars for whatever needed washing. Then he went to choir for Tierce and the conventional Mass with the community, and likewise joined the others at other community exercises, the Divine Office, and dinner. While the other religious enjoyed their siesta or nap after dinner, as is customary in warm countries, Antonio did the washing of the clothes and hung them out to dry. After Vespers he went to class, and thereafter returned the dried clothes. Towards the end of the day he attended Compline and meditation with the community. After supper and other community duties, he took a few hours' rest until midnight, when he rose with the religious to chant Matins and Lauds and make the meditation. Instead of retiring to bed after that, Antonio would pass the rest of the night making the Way of the Cross, in praying, and in works of penance, as we shall relate presently. He never remained in his cell, but was found either in choir or in the church. Nor was it known when he studied; he was only seen reading his lessons by the light of the sanctuary lamp; nevertheless, with no other perceivable application than this, he knew his lessons, and even surpassed all his companions. It might be supposed that such an absorbed mode of life would have rendered him morose and uncompanionable. Far from it; his exterior conduct was ever friendly and accommodating to his equals, and respectful to his superiors.

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Hearing Mass.

The obligation of attending Mass on Sunday is strict, and the violation of it is a mortal sin. Every Catholic is aware of this obligation. When Sunday comes all other considerations must be laid aside, and the first thing that a Catholic is bound to provide for is the time to go to the church and adore God. He may take physical and mental rest during the remainder of the day, he may enjoy innocent recreation that is calculated to recuperate his strength for the toil of the coming week, but he dare not violate the obligation of hearing Mass.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A Series of Popular Instructions on the Holy Ghost.

XXXIII. The Holy Ghost and the Sacrament of Penance.

UR DIVINE LORD, conferring on His Apostles the power of forgiving sins, gave them first, and in a way most significative, the Holy Ghost. Scripture says: "Then He breathed on them; and said to them: Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." Since, by the infusion of sanctifying grace, sin is destroyed, and the indwelling Spirit banishes sin and guilt from the heart of man, the liturgy of holy Church says of the Holy Ghost—in the Mass for Pentecost: "He is the remission of all sins." Why is this so? How comes it? Simply because the relation of the Holy Ghost to the spirit, the Sacrament and the works of true penance is a most manifold one. The power of absolution is from the Holy Ghost. That which constitutes the essence and soul of our reconciliation with God, true supernatural contrition or all the dispositions required for the forgiveness of sins, is principally the work and the gift of the Holy Ghost. To Him we must have recourse in order to know our sins, to repent of them truly, to confess them duly and to receive sacramental grace validly. Penance is both a virtue and a sacrament. Penance means repentance. From the beginning of the world the grace of penance has been poured out upon men. It is an interior disposition of the soul before God; and from the beginning the Holy Ghost, whose office is to convince the world of sin, has convinced sinners of their transgressions, has converted them to penance, and from penance has made them Saints.

The grace of the Holy Ghost poured upon sinners to convert them, has a double effect, working on both *mind* and *heart*; on the *mind* and intellect, in so far as it gives us light to understand and to know ourselves more truly, and thereby to understand, to enumerate, to measure, and to realize our sins and their gravity; on the *heart*, in so far as it enables us to be contrite, to detest sin from motives not of nature, but of faith, and to make acts of true sorrow.

Let us entreat the Holy Ghost to fulfill His office in us, and "convince us of sin."



(For ST. ANTHONY'S MESSENGER.)

The Forgiveness of Sin.

IT is highly edifying to read in the Gospel that some good friends took pity on the man sick with palsy and carried him to Our Dear Lord, of whom they had heard so much good. Our Lord did not disappoint them, but seeing their faith, said to the sick man: "Son, be of good heart; thy sins are forgiven thee!" And with these words, He not only took away the real cause of the sickness, which was a punishment of God, but He raised him up from his bed, made him whole, sound and hearty, as he had not been for years.

God shows the same willingness to help mankind today. Although not dwelling among us in flesh, Our Dear Lord has constituted a sacred tribunal, in which He has promised to heal the spiritual palsy and to take away the sins of man, if man will only come with the lively faith we so much admire in this sick man and his friends. This lively faith must make the sinner understand his condition; he must plead for mercy; he must be willing to go to the spiritual physician of the soul, make known his faults, and promise amendment of life. There are various kinds of sinners, and accordingly different kinds of penitents. Some Christians seek Christ and find him readily. These are the earnest Christians, who are really united with Christ, and whom nothing can separate from Him. It is true, at times they fall into sin, venial sin, but they at once see the sin, feel penitent, and are not slow in coming to Our Dear Lord and asking His pardon. They know that He alone can heal the wounds of their soul, that He is the best friend of man. And like a sincere patient, they place all confidence in the physician of their soul, in their confessor, and open to him the wounds of their soul. Such people are scarce nowadays, for the simple reason that we are wanting in the lively faith we admire in the Saints, but we

have not the courage to follow them. To gain a tender conscience, one must often look into his soul—that is, he must examine his conscience to see in what respect he has sinned against the good God. For this very reason in all religious houses so much stress is laid upon the examination of conscience every day. And for this very reason all the Saints urge the followers of Christ to make this *examen* very often and very carefully, as one of the best means of making progress in holiness. We sometimes hear people say: "Why should I go to confession, for I find nothing to confess, and the few sins I may have committed amount to very little." Such people evidently do not know themselves; if such a man would ask his good wife whether he had sinned or not, I fear he would soon leave the house when she begins to relate his shortcomings, big and little. And the same is true of the women. A sanctimonious face does not make a Saint, and fine manners and the polished ways of the world are no free pass for heaven! We all have our faults, and they who claim to have none are to be pitied for their spiritual blindness! This leads me to speak of the second class of sinners, who do not seek the Lord, but the Lord seeks them. Did he not call Matthew, the publican, who had no desire to become a disciple of Christ? Were not Andrew and John called by Our Lord, and did they not quickly leave all, never dreaming of returning to their former occupation? How often does not Christ seek the poor sinner! Just think of the time you attended the last mission at your church. Did not Christ seek you and so many others, whom you had not seen in church for many years? It was perhaps a stray remark of the missionary, nothing new, for the truths of holy religion are the same at all times, but it was a moment of grace for this or that poor sinner; called by God, he answered the call, and saved his soul. Others, again, have no time to come to God, so God comes to them through sickness and misfortune. They had no time, I said, so God gives them days, weeks and years to consider how foolish it is for man to forsake his Maker! Others, again, He seeks through some good friend, who speaks a kind word to the poor sinner, and encourages him to come back to God. The day of judgment will reveal how many owe their eternal salvation to some good and kind Sister in the hospital more than to anything else. God gave them time to see what religion really is in the hour of need, showed them by the good example of others what we can do, if we but make up our mind to do it. Do you know that many sinners come back to God by hearing the most ordinary sermon of a priest, filled with the spirit of Christ, whose words are like darts of love, wounding the soul, but at the same time bringing the sinner to a realization of his sinfulness and wickedness before God? Are you one of these poor sinners?

How grateful must you feel for having been called by Christ; how earnestly must you strive to be true to this call!

Another class, and the worst of all, are such who will not listen to the call of Our Dear Lord. You will find them in every congregation, in every village and city. This must not surprise you, for in the very times of Our Dear Lord the same thing took place. Of all the children of Israel, how few followed Our Lord and how many went their own way! For such people the best preacher speaks in vain, the best book makes no impression on them; no matter how God chastises them, they remain hardened, and can only look forward for the punishment God inflicted upon Jerusalem, the ungrateful city.

Let us, my dear friends, consider these words very earnestly, and we will find why we have derived so little benefit from the great institution of the Sacrament of Penance. It will do us no good to complain how wicked the world is getting, but it will be more beneficial to our soul if we begin to see our faults and amend them! Let us not concern ourselves so much about what others are doing, or should do, for they must answer for themselves; but instead, keep watch over your thoughts, words and actions, and you will, I assure you, find plenty to confess. And if you come with confidence, confess sincerely, you will hear the consoling words of Christ: "Be of good heart; thy sins are forgiven thee!" B. B.



Sketches of the Life of Our Holy Father, Pius X.

(Written for ST. ANTHONY'S MESSENGER by B.)

VI. BISHOP OF MANTUA.

HE great abilities displayed by Sarto in the various responsible offices he had hitherto filled with universal satisfaction, directed the attention of the ecclesiastical authorities to the unassuming but able priest, as a fitting candidate for the episcopal dignity. This design soon became an accomplished fact. When Sarto one day in the autumn of 1884 called at the episcopal residence to attend to the duties of his station, the Bishop inquired carelessly: "Have you read the news? Barengo of Mantua has been promoted to the archdiocese of Udine."

"No; I have not yet seen the paper," answered Sarto, sorting his documents.

"Have you any idea who his successor will be?"

"Not the slightest."

"Ah; then just come with me a moment."

They entered the chapel together, and Sarto knelt in adoration. Hereupon the Bishop stepped up and delivered to him the papal brief, dated November 10, 1884, appointing him to the See of Mantua. The good Vicar General was filled with consternation, and immediately directed an humble but very urgent petition to the Holy Father, praying him to reconsider the matter and appoint a worthier and abler man for the See of Mantua. His character and ability, however, were well known in Rome. He was considered the very man for the place; his clear insight into character, his energy, piety and eminently practical view of existing conditions, marked him for the man. The diocese of Mantua was in a deplorable condition. For ten years the Italian government had obdurately refused to recognize the jurisdiction of the former Bishop Peter Rota, appointed in 1871, and in consequence it was impossible for him to fulfill the duties of his station. The diocese was virtually without a Bishop, and things in general were in a chaotic condition.

Leo XIII resolved to appoint this Bishop to a new field of action. His Holiness was personally acquainted with Sarto, having met him in Rome in 1880. He had also consulted the three Bishops in whose diocese Sarto had labored with so much zeal and success. From all accounts no better choice could be made than that of the unassuming but energetic Sarto. He was obliged to submit, and was consecrated Bishop in the chapel of the ecclesiastical seminary by Cardinal Parochi, Vicar General of His Holiness, on the 16th of November, six days after his appointment. Shortly after having been granted a private audience with Pope Leo XIII, and after having received his paternal benediction, he set out for the scene of his labors. The war of 1866 and the subsequent political upheaval had borne bitter fruits for Mantua. The Lombard-Venetian territory had been surrendered by Austria to Italy. The new government was radical in the extreme and bitterly opposed to the Church. The monasteries throughout the kingdom were suppressed, pious endowments monopolized by the state, and the church property heavily taxed. This was only the prelude to more grievous persecutions. The most violent attacks were made on religion, and the scale of morality sank in an alarming degree. Gradually many of the people were estranged from the Church; not even in the Easter-tide did numbers of the Catholics receive the holy Sacraments. Irreligion and immorality were triumphant; the Sabbath was openly desecrated, farmers and artisans working busily in the morning and forenoon, and carousing in the afternoon and night. Marriage contracts were entered into in the office of the mayor or other officers, without a thought of securing the blessings of the Church. Mantua, the seat of the Bishop,

was dominated by the social-democrats and the liberals. This picture of the wretched state of the once flourishing diocese was drawn and forwarded to the Holy Father, shortly after Sarto's arrival in Mantua. It was now the task of the "newly consecrated Bishop" to renew all things in Christ. This was his life-aim as Bishop of Mantua, and later on as shepherd of the Universal Church. To accomplish this gigantic task, he had the assistance of 308 priests in his efforts to lead back to the fold of Christ about 270,000 souls. In this statement the zealous Bishop gives a cursory view of his labors. He began without delay the episcopal visitations in the city itself. He likewise administered confirmation in several parishes. No opportunity was neglected of preaching the word of God, both in the city and the adjoining villages. It was no rare occurrence for the Bishop to preach three or four times daily. It was his custom to preach in the cathedral on the principal festivals of the Church. At quite an early date he had succeeded in doing away with a number of abuses. The ecclesiastical seminary claimed his attention in a special manner. He visited the institution almost daily, in order to acquaint himself thoroughly with its workings and to discover whether sanitary conditions, intellectual equipments, and especially a spirit of religion, were all that could be desired. He procured scholarships free of charge for poor students. The good Bishop seemed to be as St. Paul was, consumed with the desire to gain souls for Christ. Hence in his reports to the Cardinals, he implored them to pray for him and his people, that by word and example, and above all by the Divine assistance, he might gain the erring souls of his flock for Christ.

The second report was sent in the year 1887. For three years the good Bishop had been indefatigable in his labors for the uplifting of his diocese. The visitation mentioned in the first report was now completed. He had visited the 153 parishes belonging to his diocese; preached the word of God, heard confessions, administered the blessed Sacraments of the Eucharist and Confirmation. One of his favorite labors was delivering catechetical instructions to the children. He had frequent conferences with the clergy, amended what needed correction, and listened with fatherly interest to the complaints of his priests or their requests for instruction and help.

He left written instructions for the guidance of his priests, and emphasized particularly the necessity for the cultivation of knowledge, piety and zeal.

"Preach, preach, preach!" was his often repeated exhortation. "Teach the adult and the child, the ignorant and the learned." The most important themes were the teaching of faith, of the command-

ments of God and the Church. The fundamental truths of religion fully understood and appreciated would certainly lead to renewal of the Christian spirit. For the first time after the lapse of two hundred years a synod was held. Of the 255 priests belonging to the diocese, 195 were present. During the holy season of Advent the good Bishop, at his own expense, had the Word of God announced to his people by some of the most distinguished pulpit orators of the day. He hoped to be able to recall the Capuchins, as the number of priests in the diocese was insufficient to meet the wants of the people. He was very solicitous for the welfare of the young people, and founded various pious sodalities, so that they might be brought up in sentiments of Christian morality and piety. In order to protect young girls, who wandered aimlessly about the streets, exposed to great spiritual dangers, he founded schools in which they were taught, besides the elementary branches, industry and piety. He had announced in the different papers of the city that there would be lectures on Holy Scripture every week, to which all were invited free of charge. Moreover, the participants were urged to seek counsel and instructions in whatever difficulties might harass them. He moreover ordered a portion of the catechism to be explained on Sundays and Holidays, besides the regular instructions given to the children.

In Mantua, as in many places in our time, the press exercised a very pernicious influence on morality; it was thoroughly infidel and anticlerical in its tendencies. In opposition to these godless papers, "Il Cittadino de Mantua" (Citizen of Mantua) was founded. This publication had to contend with the greatest difficulties, and could be kept in existence only by voluntary contributions. The Bishop gave with a free hand whatever and more than he really could spare from his income. He fully realized the importance of good Catholic literature, and resolved to promote its spread. The socialists had great influence both in the city and the rural districts, and did not fail to exercise it against the Church. To counteract this, Catholic societies were founded, but it proved almost impossible to complete and keep up the organization. In Bishop Sarto's lexicon the word "fail" is missing, and he succeeded in this arduous enterprise beyond expectation. In order to inform himself of the condition of the lower classes, and particularly of their material wants, he visited their huts, accompanied by his secretary. Undoubtedly the good he did was never or fully known nor appreciated by his flock, but it certainly has been noted by the recording angel.

It was these visits that filled him with enthusiasm for the relief of the lower classes. Much that has been accomplished in the diocese of

Mantua in this regard is due to his self-sacrificing efforts. His new dignity had no other effect on him than to make him more gentle, unostentatious and affable.

"Beppo (his pet name in the family), what shall I cook for you now that you are Bishop?" asks his sister.

"Why, sister, just the same as heretofore, neither more nor less."

When he met his good mother, after his consecration, he showed her his costly ring, saying: "See, mother, what a beautiful ring they have given me." She smiled, but tears were in her eyes, as she answered, pointing to her own modest wedding ring: "Without this you would never have had that."

Soon, however, Divine Providence called Bishop Sarto from Mantua, the field of his untiring labors, in order to entrust to him a heavier charge. In the year 1891 the Patriarch of Venice died, and Bishop Sarto was chosen as his successor.



(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



URE enough, there we find someone struck by an electric bolt or the kick of that muley cow, in the barnyard of the neighbor, hiding behind the fence.

We are speaking mysteriously, and may not be understood; so we must come back to plain facts plainly told. Why all this fuss and talk and clamoring about "mixed marriages" while at the same time the Church grants

Dispensation,

we hear saying—for an excuse—feeling confident, in their self-conceit, of course, that they have us "cornered."

And still worse: "Money makes the mare go"—and so in the Church, too. For money one can obtain dispensation. You, certainly, have already heard this remark. It has a very bad ring in the mouth of a Catholic, and we cannot but denounce it a most disrespectful remark, equal to a false accusation, or proving, at least, an almost unpardonable ignorance on this subject. So take your choice!

The Church does not sell dispensations; and no dispensations for mixed marriages, nor any other dispensations, can be bought for money. No; the money demanded in such cases is exacted, partly, to defray the necessary expenses for executing the dispensations, and, again, as an act of penance, in the form of an alms-giving for a good purpose left to the discretion of the Bishop, ordinarily for the education of priests

who may continue the charitable work "of washing soiled linen"—yes, souls, as is generally the fact "in such a case."

Again, this alms-giving is demanded, surely not for the purpose of encouraging the asking for dispensations, but, as can easily be understood, the very contrary; namely, for checking the more numerous applications for such or any dispensation. We know it—"it goes hard" with so many to go down into their pocket; and rather than do this, they will stop and think and "do the right thing"—because—not for conscience sake, not for the sake of religion, but because—it is so much cheaper! Of course, it is not the very best motive, but at the same time very often it gains the end, "hits the point," and "wins the game."

But why not ask another act of penance, if the alms-giving should be some kind of an act of penance or reparation? Well, we might cut the answer very short; yes, and correctly, too. Because it would be very doubtful whether the respective parties would perform the penance. Say, for instance, you was to say five times the holy Rosary instead of giving five dollars. This alms must come, provided you are able and not too poor, for in this case the dispensation would be granted, other conditions satisfactorily adjusted, free, gratis; but we should be very cautious to make a bet of five dollars that you would recite the five holy Rosaries; and we would rather not make the bet—unless we did not care much for the loss of so small amount of the wordly lucre! Small amount? Well, it appears, to us at least, a very small amount, and in fact a too small amount for the great big Catholic Church to sell a dispensation at such a low figure!

Truly, the Church grants dispensations. Any mother will make allowances to her children; but she is compelled to make allowances, although reluctantly, to her undutiful rather than to her well-behaved children! So does the Church grant dispensations, although reluctantly, proving herself to be the good, kind and considerate Spiritual Mother of her unmindful children in order to prevent greater evil, or to choose the lesser evil of the two. And thus, particularly, in our case. Yes, what would be the consequences should she insist on the commandment forbidding marriages with persons who have a different religion or no religion at all? What would be the results should she, unalterably, refuse to grant dispensation for mixed marriages? You may easily answer these questions for yourself!

The Church, therefore, grants dispensations for mixed marriages, because heedless children will enter into mixed marriages notwithstanding the forbidding precept, and the Catholic part as well as the children will be lost to the Church; whereas there are good hopes to save the Catholic, and above all the children, when the marriage is solemnized

by a Catholic priest under the safeguard of indispensable conditions and the solemn promise on the part of the non-Catholic.

Thus anyone can perfectly understand why the holy Church grants dispensations to enter mixed marriages. By granting dispensations the Church does not encourage, more less approve, of mixed marriages, but, as a good and kind Spiritual Mother, she simply endeavors to save what possibly can be saved under the circumstances!

Of course, there are other reasons why the Church is frequently compelled to grant dispensations; but we would rather not mention any; they are best known to the contracting parties themselves! And we would only advise the Catholic party to make a good confession in order to exonerate his or her soul and conscience, and thus settle this "ticklish" matter—the cause of the compulsory dispensation—between him or herself, the confessor and the merciful God. Then let him or her keep his or her peace, and let it never come to their mind or over their lips to censure the Church for granting dispensation in similar cases—just for their own good and for their own reputation! You understand—and mind: "It's poor policy to blow the fire!"

Religion is Needed.

The men who do not go to church need most the good things the Church would give them. They are living in their lower natures—lives, at best, of refined or æsthetic animalism, but more probably immoral, corrupt and sensual. Loss of religion, luke-warmness in it, results commonly from violations of the moral law—from the loss of honesty, chastity or sobriety. Honest, not hypocritical, church-going would bring men back to virtue and piety through instruction, prayer and worship, through strengthening and purifying sacraments, and through sympathy, good example and mutual help. Right reason teaches the immortality of the soul, the existence of God, the filial relation of man to God, and the moral law graven on men's hearts by the obedience to the moral law is necessary for man's happiness here and hereafter, and for the best good of human society. Therefore, if there were no Christian revelation nor Christian Church at all, wise and true men would form ethical and religious societies, to have the aid of association in the greatest or all concerns.

—As we take the bitterest medicines to recover or preserve the health of the body, we should cheerfully endure sufferings, however repugnant to nature, and consider them efficacious remedies which God employs to purify the soul and conduct it to the perfection to which He has called it.—*St. Vincent de Paul.*

A War Prevented by the Rosary.



N Central Oceanica there is an island so beautiful as to suggest the comparison of a basket of flowers on the water. A ledge of rocky coral, like a huge chaplet, encircles the land at every point, and the sun seems to shine with unwonted splendor in passing over this enchanted isle. It takes its prosaic name of Wallis from an English captain, who discovered it in 1767.

This land of beauty was formerly peopled by savages. These have been converted to Catholicity by a priest of the Society of Mary—Father Bataillon—afterwards a Bishop. He began his labors among them in 1837. After three years of fatigue, privation, sufferings, and persecution of every kind, he succeeded in gathering one thousand catechumens.

Among the little flock was a young chief, Tuugahala by name. The missionary was also in hopes of gaining over to Christianity Puluvea, another chief, whose military exploits had won for him the title of "The Great Warrior." The task of instructing him was not an easy one. However, he finally professed himself convinced of the truths of Christianity, and was admitted among the catechumens. The good missionary was overjoyed, but for some inexplicable reason Tuuguhala received the new convert with marked coldness. Puluvea could not brook this haughty demeanor; the instinct of his savage nature lit up anew within him, and, heedless of his sacred promises, he determined to take vengeance not only on Tuuguhala, but also on all the Christians with him.

His first step was to league himself with Pooi, a brother to the king and an enemy of Christianity. They soon after induced the king himself to side with them, and war was declared.

The dreadful news spread like wildfire. The Christians sought refuge in a neighboring islet, and their enemies pitched their tents directly in front of them, on Wallis Island. The belligerents were separated only by a small river. For fifteen days the pagans contented themselves with ravaging the plantations of the Christians and burning their houses. The sight of the consuming flames excited a fierce desire of revenge in the breasts of the new converts, and it was only with great difficulty that they could be persuaded from crossing the stream and attacking their insurgents. "We are Christians," said the good missionary to them, "and like Christians must we revenge ourselves." He then recommended them to say the beads for their persecutors.

Thus they continued till the end of the fifteen days, when the hostile forces withdrew, without having attempted either to cross the river or strike a blow. All danger seemed over, and Tuuguhala said to the

missionary: "They have retreated, as you see, and there is now no reason why we should not return to rebuild our homes and cultivate our fields." The demand was reasonable, and Father Bataillon gave his consent.

"Should we be attacked, we may defend ourselves, may we not?" "I hope," said the missionary, "you will not be reduced to that extremity. At any rate, have confidence in her who is called, not in vain, Our Lady of Help." Thereupon the good Father took a piece of white cloth and made a banner, on which he pasted a picture of the Blessed Virgin, and, giving it to the young chief, said: "Depart; this banner will bring a blessing."

Full of enthusiasm, Tuuguhala seized the flag, and, summoning around him all the stalwart men that could be spared, crossed over to Wallis. On reaching the bank, he planted his standard, like one taking possession of an unknown land. Then, prostrating themselves on the ground, all prayed that she whose image waved above them might be their protectress.

When they had finished their devotions, Tuuguhala dispatched a messenger to the king to inform them that they had come with no hostile intentions; that their only purpose was to rebuild their houses and cultivate their fields; that they desired peace, but if attacked they would fight and die in defense of their religion. The messenger's manly bearing and speech were construed by the king into a defiance. With laconic brevity he replied: "You shall be attacked tomorrow." The announcement did not surprise Tuugahala, and he immediately informed the missionary, who lost no time in repairing to the post of danger.

On the morrow both armies drew up in front of each other; the shedding of blood seemed inevitable. On one side stood the Christians, beads in hand, unwilling to be the assailants, but if assaulted ready to exchange their rosaries for less pacific weapons. "The whole army," says Bataillon, "prepared for battle by the recitation of the beads. Then, strong in the strength of God Himself—strong in the protection of the Blessed Virgin, in whose intercession we placed full confidence, I pronounced with a loud voice those words of the prophet: 'Let the Lord arise, and His enemies shall be scattered.'"

The infidels, who were advancing, suddenly halted at these words, and remained motionless, as if petrified. In vain they tried to encourage one another; the blood seemed frozen in their veins. To express the feelings which took possession of them, the natives used an idiom of their language which, literally translated, means: "Our hearts fell to the ground." For three days and nights they remained in the same posture, gazing at one another like idiots, oppressed by a fear which

they could neither account for nor shake off. At the expiration of this term they dispersed, and returned to their villages like men insensible to everything around them.

Thus did God, through the intercession of Mary, "Queen of the Holy Rosary," render the Christians victorious, and disperse their enemies. New buildings soon arose, the land was cultivated, and Wallis flourished in peace under the auspices of its august Patroness.



Happiness.

There is no happiness to be compared to that of the man or woman well advanced in years, who has given himself or herself, as the case may be, unreservedly to God. From earliest youth such souls have labored for the Good Master, and, in old age, they are simply waiting to be called that they may receive their reward. With what a feeling of satisfaction do they not look back over their years well spent, and what happy hopes cheer their future. They have done their part, they have fulfilled their part of the contract, and now are waiting for God to fulfill his. No regret to sadden the past, no fear to cloud the future; all is settled, they are sure of eternal happiness. The sorrows of the past, the sufferings endured for the love of Jesus, now look brighter than ever, and, indeed, those sufferings and sorrows are the happiest moments in their lives; but one regret comes into their souls, regret that God did not send more trials. Surely, there is no happiness in the world to be compared to that possessed by these faithful old souls.

But how about the old age of those who have labored for themselves? Is there any happiness? Not any now, for it has disappeared with youth. The man who works for his own pleasure cannot expect to be happy in his old age, for he has received his reward; there is for him nothing but a dark future. He has no claim on God, for God owes him nothing, and He will pay only for labor done. There is no man so unhappy as that one advanced in years, who has sacrificed everything for the pleasures of youth.

It is a pitiful spectacle to see an old man searching throughout the world for pleasure, and there are many such. They forget that they have exhausted the world, and continue their search, but always in vain. What has it profited them, that they have gained the world and its pleasures? Can the world give them happiness now? Can the world give back what it has taken from them, their immortal souls? It never does, for those who work for the world must expect the world to demand the fulfillment of the contract, and the contract is: My pleasures for your souls.



For Our Young Folks



The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER IX.—(CONCLUDED.)

NADAME FOISSART, after having prolonged her visit to the North till September's chilly winds heralded the coming of autumn's blight, announced her intention of returning to her Southern home. She was pining for its beauty, its melody and soft zephyrs.

This meant separation for the sisters. Natalie felt it keenly, and Harry was indignant that the dowager could not make up her mind to live in their own good city; "but those Southerners are, as everybody knows, such a blamed hard-headed set that they never can understand anything but a bullet or a bomb-shell!"

Valerie, although tenderly attached to her sweet young sister, was willing, and even eager, for Madame Froissart to return home. Autumn was stealing on apace, and she feared the effects of its chilly blasts for her maternal friend.

"Don't grieve, my children," the old lady said, laying her shapely hand affectionately on Natalie's golden tresses; "only a few months, and we shall celebrate a joyous reunion in our own beautiful city, New Orleans. Why, Natalie, darling, the time thus will slip by like a dream, you'll be so much engaged with your dear little pupils, and I shall scarcely be able to secure breathing space in the bustle of preparation for your promised visit. You have no idea of the extent of Southern hospitality, dearie. When the little French girl, the daughter of a faithful servant of King Louis, arrives in our good city, she will be lionized to such an extent that, Master Harry, I am inclined to think you will have to resign all claims, she will be so thoroughly spoiled."

"No danger," returned Harry rather brusquely; "Nat's got a store of common-sense, and I don't think she likes gushing at all."

"But, Harry, you're not very elegant in your remarks," said Natalie. Harry, it seemed, was out of sorts, and said he had an errand to attend to for the governor.

After Madame Froissart and Valerie had retired for the night to their apartments, the old lady remarked, dryly: "Our young gentleman is taking rather too lively an interest in Natalie."

"Oh, nothing more than a boy and girl's friendship, dear Madame," Valerie answered, rather uneasily.

"Master Harry seems to be a fair specimen of a boy, but there would be many and grave objections against more intimate relations," said Madame Froissart, reflectively.

"Oh, they do not entertain any such ideas. They are both children," replied Valerie.

"No, Valerie, not exactly children; and, rest assured, that the youth has given the rich treasure of a noble, boyish heart to your sister. And this is not a treasure to be held lightly. Harry, it appears, is very impulsive; and Natalie's influence over him is supreme. The only thing to be deprecated in the matter is, first and chiefly, difference in religious matters; and furthermore, there is no certainty that your parents may not reclaim you both, and in that case they might have to regret a mes-alliance. Hence the necessity of caution. If Natalie were to countenance any advances on the part of this hot-headed youth, it might lead to serious complications. I scarcely think that his people would wish him to ally his fortunes with a Roman Catholic, and I am convinced the Count de Beaumont, your father, if God in His mercy has spared him to you, would not look favorably on the union."

"Natalie must be very prudent, I perceive. I will caution her to be on her guard," said Valerie, thoughtfully.

"You had better merely draw her attention to the duty you both have of awaiting the probable discovery of your parents before taking any step that might influence your future. Anything like opposition in these affairs de coeur tend rather to fan the flames," said Madame Froissart.

Valerie was troubled. She recalled many incidents which appeared to support Madame Froissart's view of the case.

"But, my dear, do not be alarmed," continued the old lady, soothingly. "Natalie is devoted to her religion, and possesses more than an ordinary share of that rarest and most invaluable of gifts, sound common-sense."

After the brief, bright days of unclouded bliss had flown so swiftly by, the sisters could scarcely endure being again separated from each other. But the voice of duty was imperative, and they were too conscientious to indulge in useless regrets.

Natalie was again busy at work with her young pupils, and Valerie was quite as much engrossed in ministering to the comfort and pleasure of the dear, good friend who had been a mother to her.

Harry was extremely unwilling to leave for college. "He didn't see any sense in going. He intended to become a business man, and what did he need Greek, Latin, Sanscrit and all that rubbish and what-not trumpery, got up to aggravate a fellow!"

"Why, you need these branches to complete your education, Harry. You intend becoming a scholar and a man of culture, I hope," replied Natalie, to whom he confided his views.

"O bother! I can learn all I want without scooting off to the end of the world, to be cooped up in some dismal college. Say, Nat, be good; try to persuade Mom and the Governor to let me stay here."

"Indeed, Harry, you must not expect that of me," said Natalie, shaking her head gravely.

"You just want to get me off, and that's plagued mean of you! I wouldn't refuse you any favor!" snapped Harry.

"You wouldn't? Well, then, grant me this favor—be a man, and stop worrying your good mother and irritating your father by your unwillingness to comply with their wishes."

"Then you won't ask, eh?"

"Certainly not, Harry. The request would show your father plainly that I did not know how to appreciate his kindness."

"Well, ever since that old stuck up French lady's been pestering around here, you've changed mightily, Miss Natalie de Beaumont, and I don't care, either!" and he flung out of the room in quite a temper.

"Something's souring Harry's sunny disposition; he's not a bit like himself," commented Natalie. "I hope he's not in trouble again."

The fractious young gentleman finally left, and that with very bad grace, for college, after assuring Natalie that if he was not permitted to visit New Orleans in the Christmas holidays, he would certainly run away or perpetrate some other desperate thing. She merely laughed at this awful threat, and they parted on fairly good terms.

Aunt Eliza declared that she felt relieved at Harry's absence; "he was really the plague of the house, and, though she didn't like to pose at a prophet, she was afraid he would prove the black sheep of the family into the bargain."

The old lady, now that the disturbing element in the home circle was removed, spent a great deal of her time with Natalie, to the manifest displeasure of the little ones, who thought it an imposition; as Don put it, "everybody had to just come and bother them and Miss Natalie." She frequently requested the young girl to explain various Catholic practices and doctrines, which had formerly appeared in her opinion monstrous. Gradually she began to concede that devotion to Our Lady was indeed—of course, when not carried to excess—a beautiful feature in the Catholic cult, and she began to accompany Natalie occasionally to divine services. Her prejudices were disappearing gradually, her stronghold of Puritan bigotry crumbling day by day. The lady found that she had all her life been entertaining erroneous ideas of the Catholic Church, whose doctrines had been grossly misrepresented to her. She

was now convinced that she had been deceived. Hers was not the character to compromise or stop half way in anything; she was determined to sift the matter thoroughly. Natalie frequently suggested that in the quest of truth we must seek light and guidance from on high. The Savior promises that he who seeks prayerfully and humbly shall find. Mr. Gray was amused at her earnestness. If religion could make Aunt Eliza—indeed, the whole household—as truly good and amiable as Natalie, why, they might all write to the Pope for admission. He would not object. For his own use and comfort, however, he preferred the big church, which means to say *no church* at all.

Sad indeed it is that so many upright and honorable men in our community share these sentiments, and are content to live their lives, strangers to God and spiritual interests, absorbed in the restless chase for wealth or distinction.

While Mrs. Gray saw much to admire in the Catholic Church, she was not prepared to make any radical change. She was quite willing for the children to accompany their governess to her church; still, she was not inclined to have them taught Catholic doctrine. The gossips were hard at work prophesying that the papist governess would succeed in bewitching the entire Gray family, and that they would end by going over in a body to the Romanists. Meanwhile old Father Time sped on, heedless alike of men's joys and griefs, his achievements or failures, and almost before Natalie realized the fact, Christmas was at hand.

The family was making elaborate preparations for the yearly visit to grandpa and grandma; Don and Elsie were practicing with great determination their beautiful duets, vocal and instrumental, by which to surprise their beloved grandparents. Papa and mamma were delighted with their progress.

They were certain of obtaining a generous supply of beautiful gifts; papa said so. Both children were very happy. But, alas! whoever here below is perfectly happy? No matter how bright the sunshine, the cloud never fails, sooner or later, to dim its radiance. That Natalie was not to spend the sweet Christmas-tide at grandpa's lovely home was too bad. The children could not be perfectly happy.

The eventful day dawned clear and frosty. Don and Elsie clung to Natalie and begged repeatedly that papa would make her accompany them. Promising that he and Miss Natalie would see them soon again, he tucked them away in the carriage with mamma and Aunt Eliza, who was exceptionally cordial to the once distrusted little foreigner.

"Natalie, don't fall in love with New Orleans, and leave us out in the cold," cautioned Mrs. Gray.

"Not the slightest danger," replied Natalie. "I will be here again to greet you and my pets."



St. Anthony's Department

St. Anthony's Ever Ready Help.

HE following narrative is taken from a letter addressed to the Rev. Mother-General by the Superiorress of the Franciscan Missionaries of Mary at Nouvelle-Anvers:

"I cannot close this letter without telling you about the miracles which St. Anthony vouchsafed to work in our beautiful country of the Congo. Some time ago we were told that a man of our neighborhood was very sick. At once we went to visit him. It was a severe case of bronchitis, and he seemed to be very weak. I inquired as to his religion, and learned that he was a heathen. The next day F. Gens told us that the poor negro had flatly refused to be baptized, under the pretext that he, having many wives, could not make up his mind to embrace a religion that forbade polygamy. The obstinacy of the sick man lasted three days, and the more the Father spoke to him about baptism the more he demurred, and with a violence as if he were possessed by the evil spirit. I prayed to St. Anthony, and, taking a brief of the Thaumaturgus, I went to see the sick man. The day before the Father had hung about his neck a medal of St. Benedict. When I saw this, I said to him: 'Who gave you that beautiful medal?' 'The Father,' said he. 'Would you take one from me also?' I continued. 'Yes; give it to me,' and I placed it around his neck, reciting a fervent 'Si quaeris.' The next day the missionary upon his arrival was greeted with these words: 'Father, I desire to be baptized.' Believing him to be delirious, the Father said to him: 'My poor child, you do not know what you are asking for.' 'Yes, Father; I shall give up my wives and retain but one; this I promise you. It is this medal,' he said, showing him the brief of St. Anthony, 'which the Mother gave me yesterday evening, and which changed me and is the cause of my desire for baptism. O how makasi (powerful) this medal is!' In order to assure himself of the sincerity of his conversion, the Father deferred yet the administration of the Sacrament. In the afternoon he again visited the dying man, who at once reiterated his desire for baptism. 'Father, baptize me; I want it.' Satisfied with his persevering importunity, the Father baptized him, giving him the name of Anthony. The good man was very happy, hoping to get better; but God had decreed otherwise. A few days later the new convert went to meet his heavenly protector. St. Anthony seems to crave the homage of the Congolese. As an indication of this, we might construe the sending of a statue of St. Anthony from some unknown source, addressed to the Fathers, who received it with many thanks to St. Anthony and the unknown sender."—(Translated from "St. Antoine de Padue," by Fr. G. S., O. F. M.)

St. Francis Seraphicus College.

 UNDER favorable auspices and with marked solemnity our Seraphic College opened its fifty-first scholastic year on the first Tuesday of September. The Very Rev. Fr. Provincial, Chrysostom Theobald, assisted by the Rev. Professors, celebrated solemn Mass in honor of the Holy Ghost, to call down upon the new scholastic year the enlightening Grace of the Paraclete. The clerics of the adjoining monastery, under the direction of Rev. Fr. Claude, chanted the choral Mass in exquisite and devotional manner. After the gospel, Fr. Provincial addressed the students in eloquent words, pointing out to them the way to success on the path they had chosen to follow. Our registration of students this year is larger than that of previous years. About fifty of the eighty-five students came from adjacent states. The following states and cities are represented: *Ohio* (Cincinnati, Columbus, Hamilton, Norwood, St. Bernard); *Illinois* (Peoria, Minonk, Streator); *Indiana* (Lafayette, New Albany, Oldenburg, St. Maurice); *Kansas* (Hartford); *Missouri* (Kansas City); *Kentucky* (Louisville, Covington, Cold Springs); *Michigan* (Detroit, Calumet, Escanaba, Marine City); *Pennsylvania* (Scranton, Altoona, Wilkesbarre); *Wisconsin* (Milwaukee); *South Dakota* (Spiritwood); the Province of *Ontario, Canada*, has five representatives and *Mexico* one. As the greater number of these students is in need of support, we trust that the good will and generosity of our kind readers and benefactors will continue unabated, for, without this support of our friends, we are not able to carry on this great and meritorious work of gratuitously educating poor students for the sacred priesthood.

October 5th, 6th and 7th our Seraphic College will celebrate its fiftieth anniversary. The following program has been arranged:

Monday, October 5th, at 9 o'clock, solemn Highmass, with Jubilee sermon, in St. Francis Church. In the evening at 7:30 o'clock the students will give an entertainment in St. Francis Hall.

Tuesday, October 6, at 8:30 o'clock, solemn Highmass in the College Chapel for the living and deceased Rectors, Professors, Students and Benefactors of the College.

Wednesday, October 7th, the students will have an outing on the monastery grounds, Mt. Airy, Ohio. At 6:30 p. m. the Jubilee exercises will come to a close with Benediction of the Blessed Sacrament and "Te Deum" in St. Anthony's Chapel, Mt. Airy.

The readers of the MESSENGER, residing in Cincinnati and vicinity, will receive a special invitation to the celebration on Monday, October 5th. An account of the "Golden Jubilee Exercises" will appear in our next issue.

Book Notices.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O. F. M., author of "The Franciscans in California," "The Franciscans in Arizona," etc. Vol. I. Lower California. With portraits, maps, and fac-similes. San Francisco, Cal.: The James H. Barry Company, 1908. 654 pages, large octavo, cloth-bound. Price, \$2.50 net; by mail, \$2.75.—It is with genuine pleasure that we call the attention of our readers to this valuable addition to our American Catholic literature. The author, who is already well-known by his historical contributions to our MESSENGER, spent many years in gathering material for this volume, traveling from place to place, and searching the archives and libraries of ancient churches and monasteries for *original sources*, from which he has drawn a full and accurate account of the missions and missionaries of California. The present volume, which deals with "Lower California," is divided into four parts, viz: 1. *The Period of the Early Voyages and Discoveries.* 2. *The Jesuit Period.* 3. *The Franciscan Period;* and 4. *The Dominican Period.*

In plain language, and as concisely as possible, Fr. Zephyrin shows that from the time of St. Benedict, the great Patriarch of the monks in the West, the old Religious Orders have at all times devoted themselves to the noble but arduous work of gathering all tribes and nations into the fold of the Catholic Church. He unhesitatingly gives due credit to these zealous Religious, and valiantly defends them against the attacks of their enemies in ancient and modern times. We sincerely hope that by a careful perusal of this excellent work, the many prejudices still existing will vanish, and give place to a thorough appreciation of what these oft maligned Religious have done for the civilization and Christianization of the natives in the "New World."

The well-known firm of FR. PUSTET & Co., New York and Cincinnati, have just published a second revised edition of A TREATISE OF SPIRITUAL LIFE. Translated from the Latin of Msgr. Charles Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio, by Rev. D. A. Donovan, O. Cist. Cloth bound. Price, \$1.00 net. Spiritual life is nothing more or less than the continued performance of good works and the exercise of all virtues, whereby serving God for His own sake, we gradually attain to that state of true happiness for which we have been created. How to reach this goal of beatitude, the author tells us in a very convincing manner. We heartily recommend this practical book to Priests and Religious, who will find it very helpful and highly instructive.

Chronicle of the Order

As dutiful children of St. Francis we extend our hearty congratulations to the Holy Father Pope Pius X., on the occasion of the "Golden Jubilee" of his ordination to the sacred Priesthood, the anniversary of which occurred on the 18th of September, but which will not be observed officially at the Vatican until November 16th.

The members of the Third Order of St. Francis have special reason to rejoice in the fact that Pope Pius X. is their "Brother in St. Francis." His Holiness has been a Tertiary for almost twenty-five years, and it is well known that he highly esteems our Seraphic Father and all the spiritual sons and daughters of his three Orders. Let us then prove our filial devotion to the Representative of Jesus Christ by childlike obedience and humble submission to whatever he decrees, and by offering our prayers and holy Communions for his special intentions. "The Lord preserve him and give him life, and make him blessed upon the earth, and deliver him not to the will of his enemies. (Psalm XL, 3.)

Rome.—Under date of August 4th, the anniversary of his accession to the papal throne, Pope Pius X. has issued an important document, addressed to the Catholic clergy of the whole world, in which he earnestly admonishes the priests to be in reality what their sublime office calls for. This fatherly advice, however, concerns not only the ministers of Christ, but also the Catholic people under their jurisdiction.

After showing in what priestly perfection or sanctity consists, the Holy Father points out the means to attain to it, viz., fervent and continuous prayer, daily meditation, reading of spiritual works, especially of Holy Scripture, examination of conscience, etc. The Pope concludes with a fervent prayer to the Almighty and to the Blessed Virgin for the sanctification of the clergy, and graciously bestows the Apostolic Benediction.

—By decree of the S. Congregation of Indulgences and Relics, dated May 23, 1908, the Holy Father, by virtue of his supreme authority, has remedied all defects which may have occurred in the reception, novitiate or profession of members of the Third Order of St. Francis—also all irregularities in the erection of the Stations of the Way of the Cross up to the time mentioned above. This revalidation assures the faithful of gaining all Indulgences, and other favors and privileges attached to the Third Order, and to the pious practice of making the Stations of the Way of the Cross.

Italy.—In the district of Milan known as Porta Monforte the Franciscan Capuchins had a small church which was entirely inadequate to accommodate the faithful. The zealous sons of St. Francis set to work and built a large church, which was solemnly dedicated April 25th by the Cardinal-Archbishop. A successful mission was preached by the Fathers immediately after the opening of the new edifice.

India.—The Franciscan Missionary Sisters of Mary are doing remarkably good work throughout the East. The Congregation is directly under the control of the Propaganda, which largely accounts for the presence of these devoted women in the wild places of the world. In

India the hard work is allotted to them of caring for the lepers and the outcasts, and the British Government has frequently testified to their unselfish devotion to the poor natives. The community has had a remarkable growth within the past twenty-five years, and it now numbers representatives of practically every race in the world.

Switzerland.—According to a recently published report there are in the Swiss diocese of Lausanne and Geneva 392 Tertiary priests, 256 parishes in which the Third Order of St. Francis has been established, and nearly 18,000 members. Indeed a good showing for such a small country!

Belgium.—The Faculty of Philosophy in the University of Louvain has bestowed its highest honor upon the Rev. Fr. Hoffmanns, O. S. F. C., by crowning his essay on Roger Bacon, O. F. M., as a recognition of the high ability and wide erudition which he exhibited in his treatment of scientific and philosophical theories, both medieval and modern.

Austria.—The Most Rev. Fr. Minister General of the Friars Minor, Dionysius Schuler, after making the canonical visitation of the Tyrolese Province of St. Leopold, presided at the Chapter held in Schwaz. The following were elected Officials for the next three years: The Very Rev. Gebhard Spiegel, Provincial; Rev. Agnellus Fischer, Custos; the Rev. Fathers John Lechleitner, Paulinus Grander, Magnus Flora and Michael Beraneck, Definers.

Porto Rico.—Rev. Fr. Augustine of Pamplona, O. S. F. C., the former editor of "La Verdad," a bright weekly published in Spanish by the Franciscan Capuchins of San Juan, sailed for Chile, July 22d, to labor in the missions of the Order there. The Spanish Franciscan Capuchins have recently founded a number of establishments in Porto Rico and Cuba.

United States.—Cincinnati, O.—The "Golden Jubilee" of the Holy Father's ordination to the Priesthood was celebrated, by order of the Most Rev. Archbishop, in all the churches and chapels of the Archdiocese by a solemn Triduum. The churches in charge of the Franciscan Fathers, in compliance with the wishes of His Grace, observed the 18th, 19th and 20th of September by special devotions, which were well attended by the parishioners. At St. Francis Church the Very Rev. Fr. Provincial, Chrysostom Theobald, O. F. M., delivered an impressive sermon at the close of the Triduum. In eloquent words he portrayed the life and work of the Holy Father, and in conclusion entreated the faithful to show their love and veneration for the "Representative of Christ" by filial obedience and fervent prayer for him.

Catskill, N. Y.—On the Feast of the Stigmata of St. Francis, September 17, the Franciscan Fathers of the Italian custody of the Immaculate Conception opened their new Seraphic College, in the building formerly the Prospect Park Hotel. The solemn Highmass at 10 o'clock was celebrated by the Very Rev. Fr. Custos Ugolino Bifarini, O. F. M., assisted by Rev. Alexander Scapigliati, O. F. M., Superior of St. Anthony's in Sullivan street, New York City, as deacon, and Rev. Paschal Robinson, O. F. M., as subdeacon. His Excellency the Apostolic Delegate, Rt. Rev. Diomede Falconio, performed the ceremonies of blessing the chapel and college, assisted by Very Rev. Edward Blecke, O. F. M., Provincial of the Province of the Holy Name, and Rev. Bernardine

Polizzo, O. F. M., pastor of the Church of the Most Precious Blood, New York City, as Deacons of Honor. Among others present were the Rt. Rev. Mgr. Michael Lavelle, V. G. of New York; the Rt. Rev. Mgr. John J. Swift, V. G. of Albany, N. Y.; Rev. Francis E. Klauder, C. SS. R., Rector of St. Clement's College; Rev. Augustine Dooper, C. SS. R., Rector of the Redemptorist House of Studies at Esopus; Rev. Wm. P. Fitzgerald, Rev. Ernest P. Nevelle, and Rev. Thomas Burns, of St. Patrick's Church, Catskill, N. Y.; Rev. Anthony Soosa, O. F. M., Pastor of St. Leonard's, Boston; Rev. Cherubino Viola, O. F. M., Rev. Sigismund Rosati, O. F. M., Rev. Wenceslaus Balucci, O. F. M., Pastors of the Italian Franciscan churches of New York, and the well-known Italian missionary, Rev. Michael Angelo Draghetti, O. F. M. The Rector of the new college is Rev. Sixtus Ligori, O. F. M.

The building is well fitted out with all the modest beginning demands. The grounds are extensive and beautifully situated on the Hudson River. A promising number of young men, all Italian-Americans, will soon begin there their course of studies preparatory to the holy Priesthood, thus forming the nucleus of the future College of the Custody of the Immaculate Conception, which has so wide and important a field and so bright a hope in Italian missionary labor in the United States.

Paterson, N. J.—On the Feast of the Assumption, two young men, now Fr. Daniel Schroers and Fr. Samuel Grega, received the habit of the First Order, while Fr. Maurice Vollmer made his simple vows. Bro. Gerard Bardowski was invested with the habit of the Third Order Regular, and Bro. Ladislaus Uzymacki pronounced his vows as Tertiary. September 8th, Fr. Chrysostom Huegel and Bro. Michael Schaefer made their solemn profession as Friars Minor.

—*Retreats* were conducted by Fr. Benvenute Ryan for the Franciscan Sisters of St. Elizabeth Hospital, New York City.—Fr. Benedict Boeing for the Sisters of St. Dominic at their novitiate, Ametville, N. Y.—Fr. Paschal Robinson for the Franciscan Sisters of Richmond, Virginia.—Fr. John B. Roser preached a retreat and erected a congregation of the Third Order at St. Joseph's Church, Oil City, Pa., August 26th.

—Rev. Fr. Dominic Scanlan preached a very successful mission at St. Bonaventure's Church, Meshoppen, Pa., from September 6th to 13th.

—Bro. Leonard, of the Sacred Heart Province, is in Kingston, Jamaica, West Indies, drawing up the plans for the new convent and chapel of the Franciscan Sisters, to replace the one destroyed by the terrible earthquake in January, 1906. —(Fr. N., O. F. M.)

Glen Riddle, Pa.—A triple solemnity took place August 20th, in the beautiful chapel of the Franciscan Sisters, when 11 postulants were invested, 30 novices pronounced their first vows, and 83 Sisters made their profession for life. The Very Rev. Provincial, Edward Blecke, O. F. M., conducted the impressive ceremonies, assisted by a large number of the clergy, both secular and regular. The Rev. Fr. Matthew Bohn, C. SS. R., who had previously conducted a ten days' retreat, preached a very appropriate sermon on this occasion.

Washington, D. C.—Three Clerics of SS. Peter and Paul's Monastery of the Franciscan Capuchins, Fr. Benno, Fr. Bede and Fr. Felix,

are taking special courses at the Catholic University of America (Washington), to prepare themselves for professorships. During their stay in Washington they will reside at Mt. St. Sepulchre Monastery of the Franciscan Fathers, in charge of Rev. Fr. Bede Oldegeering.

Peoria, Ill.—Monday morning, August 17th, at 9:30 o'clock, there took place in the chapel of the St. Joseph's Home one of the most beautiful and impressive ceremonies of the Church. The occasion was the celebration of the silver jubilee of profession of Ven. Mother Mary Pacifica Forrestal.

Pontifical Highmass was celebrated by Rt. Rev. Bishop O'Reily; Rev. W. Murtaugh, deacon; Rev. J. Shannon, subdeacon; Rev. E. Barnes and Rev. A. M. Grussi, deacons of honor; Rev. F. Hess, master of ceremonies. Masters John O'Brien, Thomas Kelley, Frank Manning and Charles Hofreiter were acolytes. Brothers of Mary of the Spalding Institute were in charge of the choir. Rev. Fortunatus Hauser, O. F. M., vice-president of St. Francis College, Quincy, Ill., preached the sermon.

After this service, seventeen young ladies, attired as brides, approached the altar, two and two, asked for and received from the hands of the Bishop the white veil and habit of the III. Order of St. Francis. They then left the chapel, to return in a few minutes clothed in the religious dress. These young ladies enter the novitiate and henceforth are to be known as Sisters. Miss Helen Buckley, Sister Mary Josephine; Miss Mary Ethernthaller, Sister Mary Ignatius; Miss Estelle Adams, Sister Mary Catherine; Miss Ella Walsh, Sister Mary Ursula; Miss Winifred Walsh, Sister Mary Juliana; Miss Johanna Brennan, Sister Mary Williamina; Miss Mary Brennan, Sister Mary Kevin; Miss Mary Shutropf, Sister Mary Bonaventure; Miss Margaret Waite, Sister Mary Marcellina; Miss Mary Meehan, Sister Margaret Mary; Miss Louisa Lemmers, Sister Mary Hildegarde; Miss Ella Forrestal, Sister Mary Raymond; Miss Ida Meister, Sister Mary Martina; Miss Anna Cain, Sister Mary Euphrasia; Miss Mary Tynan, Sister Mary Felan Patrick; Miss Honora Hennessy, Sister Mary Genevieve; Miss Elizabeth Schultz, Sister Mary Crescentia.

Seven novices having spent two years in the novitiate, made their vows and received the black veil: Sister M. Eugenia McEnerny, Sister M. Lawrence Killeen, Sister M. Canice McEnerny, Sister M. Paschal Tynan, Sister M. Augustine Croke, Sister Mary Anna Walsh, Sister M. Benignus McEvoy.

Besides those already mentioned there were present: Rt. Rev. Bishop Spalding, Rev. Dean Greve, Rev. Pacificus Winterheld, O. F. M., Rev. Anthony Heithoff, O. F. M., Rev. Otto Zeigler, O. F. M., Rev. Prosper Stemaan, O. F. M., Rev. M. J. O'Callahan, Rev. T. Owens, Rev. J. B. Culmans, Rev. Gensler, Rev. M. P. Sammon, Rev. T. Fitzpatrick, and Rev. M. T. O'Brien.

The Community was organized in 1890, in the diocese of Peoria, for the purpose of conducting parochial schools. The Sisters also conduct two Old Folks' Homes—one at Peoria and one at Springfield, Ill.

Detroit, Mich.—Very Rev. Father Provincial Antonine, O. S. F. C., quietly and without display celebrated his sacerdotal silver jubilee at St. Bonaventure's Monastery, August 15th. He was celebrant of the Convent Mass, one of the Fathers of the monastery assisting. On the

following day Father Provincial left for New York, to conduct the annual retreat of the Capuchin Fathers of the Eastern houses of the Order, at Yonkers, during the latter half of August.

Very Rev. Father Antonine was born in Brooklyn, February 3, 1858, and after completing his classical studies, entered the Calvary Province of the Capuchin Order. After his ordination at Mt. Calvary, Wis., August 15, 1883, he served as professor, and later as director of St. Lawrence College, Mt. Calvary, for a number of years, then as Lector of Theology at St. Francis Monastery, Milwaukee, until, in August, 1906, his brethren elected him Provincial of the province. The Very Rev. Fr. Provincial has our best wishes for many more years of successful service in the vineyard of the Lord.

St. Louis, Mo.—(Correspondence, September 16, 1908.)—September 6th was a day of rejoicing for the parishioners of St. Francis Xavier's Church, at Superior, Wis.; their church, which had been several years in building, was finally dedicated on that day with great solemnity. The Rt. Rev. Bishop McGolrick, of Duluth, Minn., performed the dedication ceremonies and sang the solemn pontifical Mass, during which the Rt. Rev. Bishop Schinner, of Superior, preached the sermon, in which he eloquently set forth the relation of the Church to Labor. "Tomorrow," he began, "will be Labor Day throughout the entire United States, and it is fitting that in the dedication of the Church of St. Francis Xavier it should be pointed out that we are laborers, all servants to the common good, and that the Church has always been the bulwark of the workingman." Notwithstanding the fact that it was Sunday, quite a number of priests, secular and religious, attended the ceremony. The faithful were present in great numbers and filled the spacious church to its utmost capacity. The church was beautifully decorated for the occasion with flowers and palms. It is a handsome structure, costing about \$55,000, and, as the Rt. Rev. Bishop well expressed it in his sermon, it constitutes a worthy monument erected by Labor to the Church, since "it is through the workingman, in the main, that this magnificent edifice, dedicated to the work of the Master, has been made possible. The contributions have not come in large amounts; they have been a tithe of the hard-earned wages of the toiler." The congregation numbers about 350 English, German, Polish and Indian families; one mission besides is attended to by the Fathers. The Franciscans have been in Superior since 1881; three Fathers are stationed there now. Fr. Eustace Vollmer, the present pastor, has been connected with the parish for over twenty years.

The work on the new St. Anthony's Church at St. Louis is progressing rapidly. The walls of the body of the church are already finished and the roof is being put on; the walls of the transept and sanctuary will be finished in about two weeks. Work will then be resumed on the walls of the towers, which so far are up as high as the roof. Fortunately, no accident has occurred up to the present.

—(Fr. M. S., O. F. M.)

Munjor, Kan.—Died, August 21st, at St. Margaret's Hospital, Kansas City, Kan., of tubercular pneumonia, the Rev. Fr. Maurus Schebler, O. S. F. C., at the age of 31 years. The remains were taken to Munjor for interment. R. I. P.

Hays, Kan.—The new college of the Franciscan Capuchin Fathers of the Province of St. Augustine, dedicated to St. Joseph, opened September 14th, with 40 students in attendance. Long and prosperous life to the new institute!

Los Angeles, Cal.—While the Rev. Raphael Fuhr, O. F. M., rector of St. Joseph's Church, this city, was in San Francisco attending the annual Convention of the Federation of German Catholic Societies of California, the Democrats of this city elected him unanimously a delegate to their state convention. Fr. Raphael was greatly surprised when upon his return home he found that this high political honor had been bestowed upon him.

It is certainly a rare occurrence that a Catholic Priest, and besides, one that belongs to that class of "lazy and ignorant monks," is unanimously elected to a political office—even without the least knowledge of his—by people of every creed and belief. It is a high compliment to Our Holy Mother Church, and also to the Religious Order Fr. Raphael is a worthy member of. A. P. Aism seems to have disappeared from the beautiful "land of sunshine," at least of Southern California. The same Rev. Father was also invited to open the Democratic county convention with prayer, which he did. At the end of the convention, Fr. Raphael was presented with the gavel that had been used during the sessions, "in recognition of the good influence," as the chairman, the Hon. Judge L. A. Trask, said, "he had exercised upon the members of the convention by his presence." A fine compliment, indeed!

Correcting the Compass.

Every seaman knows that there are variations of the compass. Many variations follow fixed laws, and are tabulated for all latitudes and longitudes. When once known they are not dangerous, so long as the tables of variations are at hand. Others are wayward, and may exist undetected. Something on board, or some mountain range along which the ship sails; something in the ship herself, or her cargo; something in earth currents beneath shallow water, or in magnetic conditions of the atmosphere, may tell on the needle, and deflect it more or less seriously.

Is it not so with the human soul? God made man for Himself, and unless for some adverse influence, as of Satan in Eden, the soul of man would ever have turned Godward. As a fact, however, the human soul is deflected from God. It moves easily away from the Lord Jesus, and will not turn to Him for life.

We must allow for this awkward and dangerous tendency. We must seek means for its correction. Science has discovered corrections for the compass; the Church supplies correction for the wavering soul.

—KEEP your store of smiles and your kindest thoughts for home.



If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Agassiz, B. C., Aug. 17, 1908. For the speedy recovery of a lost sum of money I herewith express my sincere thanks to dear St. Anthony. A. W.

Chicago, Ill., Aug. 19, 1908. Having obtained my request, viz.: the profitable sale of my business within a specified time, I hasten to fulfill my promise by sending enclosed alms for the poor students, with heartfelt thanks to St. Anthony. B. J.

Minneapolis, Minn., Aug. 22, 1908. For having obtained a good position lost by one of my sons, I return sincerest thanks to dear St. Anthony. J. W.

Chicago, Ill., Aug. 22, 1908. Having been much troubled with rheumatism, I made a novena in honor of St. Anthony, and promised enclosed donation for "St. Anthony's Bread," if I got well. Thanks to God and St. Anthony, I am well at present. K. C.

Paris, Ill., Aug. 23, 1908. For success in obtaining employment, I am very grateful to St. Anthony and enclose alms for "St. Anthony's Bread." A. J. L.

Sidney, O., Aug. 25, 1908. I herewith redeem a promise made to St. Anthony when I hurt my leg by falling. It is cured again, and I sincerely thank the good Saint for his intercession. G. S.

La Salle, Mich., Aug. 26, 1908. Enclosed donation is in thanksgiving to St. Anthony for having obtained good tenants to work on our land. M. S.

St. Louis, Mo., Aug. 27, 1908. I would like to offer thanks in the MESSENGER for the recovery of a Religious who was at the point of death for eight weeks. The doctor had no hopes from the very beginning. A great many masses and novenas were offered for her recovery. As she has regained her health in an almost miraculous way, and has been at her employment for some time, I return sincere thanks to St. Anthony for his intercession. A. M. B.

New York City, Aug. 28, 1908. Some time ago I promised St. Anthony that, if he would help me retain my present

position, I would give enclosed alms in his honor. As I still hold the place, I gratefully fulfill my promise. J. C.

Cincinnati, O., Aug. 31, 1908. I give thanks to St. Anthony for having helped me in securing a desired position which I have obtained within a very short time. J. K.

North Vernon, Ind., Sept. 1, 1908. Sincere thanks to the S. Heart of Jesus, the B. V. Mary and St. Anthony for the restoration to health of my sick child. C. G.

Milwaukee, Wis., Sept. 8, 1908. About two months ago I persuaded two ladies to promise an alms in honor of St. Anthony for the poor students, should they receive the desired favors. Thanks to the dear Saint, their requests were granted, and they herewith send what they promised. For two favors granted me, I enclose an alms also, and sincerely thank St. Anthony and Bl. Mother Julia Barat to whom I had recommended my intentions. A. K.

New York City, Sept. 9, 1908. Thanks to God and St. Anthony for obtaining a position. A. C.

Grand Rapids, Mich., Sept. 9, 1908. Enclosed is a donation to "St. Anthony's Bread" for favors received, and in thanksgiving for a recovery from a long and serious illness. N. H.

Central City, Colo., Sept. 10, 1908. With a grateful heart I return thanks to the S. Heart, the B. V. Mary and St. Anthony for considerable improvement in my health, for a desired settlement of just damage claims and securing a steady position for my husband, as also for delivering my child from a serious malady. Enclosed donation was promised for the poor students. P. O'M.

Laurium, Mich., Sept. 10, 1908. I promised enclosed alms to St. Anthony, if I procured work within 30 days. As my request was granted on the 29th, I herewith fulfill my promise with sincere thanks to the Great Saint. M. H. H.

Besides the above the following thanksgivings have been received:

M. R., Shenandoah, Pa.—C. S., Calumet, Mich.—D. F. McL., Madison, Me.—M. A. F., Soldiers' Grove, Wis.—L. T., Walnut Hills, Cincinnati, O.—M. C., Yankton, S. Dak.—H. M. L., Madison, Ind.—J. A. K., St. Louis, Mo.—K. M., Allegheny, Pa.—K. A. M., Wheeling, W. Va.—M. D., Pittsburg, Pa.—M. B., Allegheny, Pa.—M. T. B., Knoxville, Tenn.—K. S., Pittsburg, Pa.—N. R., Chicago, Ill.—T. J. M., Norwood, O.—M. W., Baird, Tex.—L. Grier, Montford, Mont.—R. J. W., Forster, O.—W. D. Brayton, Neb.—M. V. H., Nantasket, Mass.—J. J. McG., Providence, R. I.—J. C., Calumet, Mich.—A. C., Detroit, Mich.—H. W. M., Marshall, Tex.—J. F. B., Brayton, Neb.—S. McF., Centralia, Wash.—M. D., Parsons, Kan.—J. K., Boston, Mass.—P. F., Clarion, Pa.—M. McW., Alexandria, Va.—B. E. K., Colorado Springs, Colo.—I. A. R., Stockton, Cal.—K. C. A., Fullerton, Neb.—A. M. O., Milwaukee, Wis.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony

Conversion of a husband.—Peace and contentment in a family and for success in their undertakings.—To retain a position.—Restoration of good health.—To obtain suitable and good employment.—For a safe and happy confinement.—Success in business.—Cure of various ailments.—Just termination of a law suit.—To obtain a good servant girl.—Steady employment.—Speedy and successful sale of property.—Peace of mind.—For the blessing of God upon several families.—The reconciliation of two relatives and three families.—Grace of a happy death.—Means to obtain a livelihood.—To obtain good and permanent tenants.—That a girl may be cured of stammering.—For a knowledge of the will of God in the choice of a vocation.—Means to pay debts.—Restoration of stolen money to the rightful owner.—Success in a position.—For a sick brother.—Grace of piety and perseverance.—To obtain a good companion.—Return to their faith of two brothers.—Protection against accidents.—Success in examinations for the priesthood.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian Schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in October.

On the 4th. Feast of Our Holy Father St. Francis.

On the 6th. St. Mary Frances, Virgin III. O.

On the 13th. St. Daniel and Companions, Martyrs I. O.

On the 19th. St. Peter Alcantara, Conf. I. O.

On the 23d. St. John Capistran, Conf. I. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. MARY FRANCES.

Obituary.

Of your charity pray for the repose of the soul of ANTHONY MICHENFELDER, who died August 20, 1908, at Detroit, Mich., at the age of 70 years. He was a resident of Detroit for more than 50 years, a practical Catholic and great benefactor of Catholic institutions and churches.—Miss JOSEPHINE SIMON, who passed to her heavenly reward August 26, 1908, aged 41 years, 5 months and 26 days. She was a faithful member of the Sodality at St. John's Church.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. CECILIA, VIRGIN AND MARTYR.